THE CHAPLAIN IN PSYCHOLOGICAL WARFARE

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I. The Nature of the War

From all areas of public pronouncement--press, radio, television--comes echoing the basic fact that the present world tension is found most of all on the battlefield of ideas and ideologies. It is a duel of parries and thrusts between two divergent philosophies, but there is a growing awareness that one of these 'fencers' has removed the protective 'button' from the tip of his foil and is reaching earnestly for our vitals.

Between periods of combat the very nature of the American spirit puts us to a disadvantage when it comes to sustained advertising for the ideals for which this country lives. In truth, once the military battle is over, we have a tendency to put away all armor--even the armor of ideas and historical truths. The world itself does not stop making opinions so America, more often than it should, goes on the defensive for every little contraversial newspaper item or incident. By the time it is explained, the damage is usually done beyond repair.

It is imperative that people study one another to be able to anticipate and understand their actions. Before World War I "General Ludendorff realized that the source of concord in society lay in deep rooted traditions rather than in an efficient organization of police...His model of a

closely knit unity is not the old Prussia nor the new Germany of Hitler. Ludendorff thought of Japan when he spoke of unity and cohesion. 'Entirely different (from mechanical unity) is the unity of the Japanese people; it is a spiritual one...essentially resting upon Shinto religion... In the unity of racial heritage and faith and in the philosophy of life erected upon them resides the strength of the Japanese people'."[1]

With the coming of the 'cold war' the ancient art of war has moved into the intellectual sphere. There is no doubt that great leaders have always been highly intelligent but war is no longer the leadership of single indviduals but the highest type of coördinated teamwork. More than ever the totality of war places greater emphasis on the non-military. Emotions, impulses, education, tastes, and opinions are all weapons and 'targets of opportunity' in any war of the future. It is what the Germans labeled 'geisteger Krieg'--intellectual war.

So we must know people and be able to communicate to them our good wishes and intent. No one really knows a people, even those among whom he lives unless there is a deliberate, conscientious attempt to know them as part of their own ground. Countless soldiers and civilians served in Japan and Korea and yet do not really know the Japanese or Koreans. Thousands come home speaking with authority, because they knew the names of a couple of houseboys or picked up a few phrases that they proceeded to work to death.

"I have lived in Asia" is by no means the same as saying "I know the Asians".

PsyWarfare begins with the intense desire to understand, appreciate, have empathy for others who are different in every aspect of life from ourselves.

The world of diplomacy and international relations is a complex (and it is not too far wrong to say 'tricky') one. The Army is one of the sources of power for any nation and in the United States the Army must have flexibility to meet its mission without sole dependence upon tactical weapons. The over-dependence upon armed might practically assures the ultimate battle with nuclear weapons in all hands. Our military power is organized to meet, in order of priority, its enemies on three fronts: cold war, limited war, and general nuclear war. Psychological Warfare operates in all three fields through "strategic", "tactical" and "consolidation" efforts. It is concerned with the 'human' factor being most definitely a command responsibility.

In the realm of non-combatant 'cold war' much of the advertising of the official stand of the Government of the United States is done through the United States Information Agency (USIA). Directly under the National Security Council, and working hand-in-glove with the State Department, ~~and~~ its ambassadors and consuls throughout the world, this news-dispenser works through bookstores, military and civilian advisory missions in more than 40 countries,

sponsors the Voice of America, Radio Free Europe, Radio in the American Sector of Berlin (RIAS), Radio Free Asia being among its principal efforts. Running on a budget that is only a fraction of that available to the Communists' voice there is, nonetheless, a growing appreciation of the importance of this weapon.

The New York Times as recently as 4 April 1960 reported that "The United States Advisory Commission on Information called today for the creation of a Cabinet-level agency to operate all United States cultural, educational and information programs overseas...and it unanimously opposed a proposal by Secretary of State Christian A. Herter to return the USIA to the State Department. It is now an independent agency."

This is peacetime 'PsyWarfare' and is never ending.

II. Psychological Operations Staff Organization.

In the sense of the military operations PsyWarfare is the combat, wartime use of persuasion with FM 33-5 as the present Army guide.

Operating from Theater Army level a type section in PsyWarfare is composed of five divisions: administrative, operations, research and analysis, plans and policies, and consolidation. This is the door through which national policy enters into the military arena. Every action of the command has influence upon foreign opinion and here at

Theater Army the senior staff members meet periodically to consider psychological actions. This Psychological Advisory Group (PAG) is one means for the staff to organize a focal point for unified goals in planning at all subordinate echelons.

As one of the Staff members of the Army PsyWarfare School recently wrote, "In certain countries where the elite leadership of the nation has a strong religious background (such as Moslem and Buddhist countries) or where religious leaders are actually in the government (such as Cyprus) an American chaplain on the American Theater Army Psychological Operations Special Staff might be an advantage, if the chaplain selected had a good knowledge of the other religions."[2].

At Field Army level psychological operations is a function of the G-3 section and a colonel, lieutenant colonel and two NCO's are authorized. At Corps G-3 there is a lieutenant colonel PsyWarfare Officer. This is the lowest echelon specifically calling for an MOS 9305. At Division the work is handled as an additional duty by an assistant G-3.

In the Theater Army and Field Army Group are found the working unity of PsyWarfare, the Radio Broadcasting and Leaflet Battalion. The headquarters and headquarters company of the battalion are usually located near Theater Headquarters to make for a close working partnership with the

Theater Staff. The reproduction company is located to take advantage of local printing and building facilities. The radio broadcasting company with its mobile teams are most likely to be scattered over the whole theater of operations. The consolidation company will work among civilian populations under Civil Affairs for operational control. This, then, is the team who, along with the independent Loudspeaker and Leaflet companies bring the message of America in the war zone.

III. Historical Precedence.

One aspect of PsyWarfare is the task of reducing the enemy's desire to fight by creating disunity, promoting social differences, fostering an active troublesome minority within the enemy nation and creating a somnolent complancy. This is one aspect of "strategic" propaganda particularly. It is not the chaplain's field. His is the more positive goal of bringing hope and encouragement to those within enemy,occupied, and even neutral countries that the love these people have for their religious faith will not be destroyed or even damaged by our country in war or peace.

The history books tell of chaplains accompanying the military on their travels making a colorful picture, indeed! The Spanish conquistadors of LatinAmerica planted the flag for the King and Queen and then the chaplain offered prayers for the nation and for the conversion of the heathen, likewise establishing schools and churches as the land was settled.

The two oldest universities in the Americas are in Latin America, preceding Harvard by nearly a century. The Pilgrim Fathers set up Church structures for themselves and sponsored missionaries to the Indians. Rifles in hand and the Bible and Missals in the saddlebags is one of the paradoxes of world growth.

During World War I PsyWarfare was being weaned in England on the tough meat of a real war. The British War Office called upon a Scotch Presbyterian pastor, the Rev. William Montgomery, a tall gray-haired scholar of 46 years. Besides being an authority on St. Augustine he was a gifted translator of German theology. More than this his avocation was cryptography. Asked to help clear up the maze of intercepted German messages he was on duty one night to receive what has come to be known as the "Zimmerman Telegram"[3] which was a message sent to the Mexican government hoping to get them to reinforce Pancho Villa at the border and declare war on the United States. The interception of this key item was the article needed to convince President Wilson that Germany was indeed ready to strike. Through it our government was able to convince Mexico of Germany's desire to use her as a tool and Mexico stayed neutral. In modern warfare talent must be found wherever possible. Mr. Montgomery did a service to the Allies greater than any sermons he ever preached or books he wrote through this one critical act.

Wartime in modern times has seen leaders confronted with questions of a religious nature that demanded the opinion of the clergy of not only their own forces but of the land in which the battle raged. Few areas have been so thorny militarily as the City of Rome during the Fifth Army struggle against the entrenched Germans in 1943.

In August of that year the Germans took every advantage of their possession of Rome working to create the impression that it was an open city. They sought to throw upon the Allies the responsibility of any damage by appealing to the Christian heritage of the area.

"It was undeniable that the damage done to Rome had been done by Americans...raids on railroads at the city limits had been described as attacks on Rome and...unfortunately, in February the spectacular bombing of the ancient Benedictine Monastary at Monte Cassino by the Air Force had aroused misgivings even in the United States and other Allied countries...

"We had to rally Christian opinion...our starting point was to be a fact of which everyone in Europe had some awareness--the Nazi war on religion. A dispatch from a neutral country on conditions in German-occupied Rome would offer a suitable news peg on which to hand some of this background.

> 'In contrast with the Germans, the Allies have made freedom of religion one of their war aims. Although total war has been forced upon them, they have tried to spare religious monu-

ments wherever they have gone and unlike the Germans, have scrupulously refrained from making use of such monuments in their military operations.'

"No sooner was the directive approved by the Overseas Planning Board...then research specialists in our Bureau of Intelligence began combing the files for the story of the Nazi war on religion...I believed the stakes were important enough to warrant a statement by the President... At the White House the President read the draft and then read it aloud to the correspondents gathered.

"The President's statement went out to every country in the world. Back came the reaction--from Catholic and Protestant spokesmen in Europe and Latin America, political leaders and newspapers throughout the world. Into Europe we poured thie reaction."[4] In a week's time Rome was cleared of military troops.

The importance of religious news in wartime is not only concerning the enemy but used to bring comfort to the home front and courage to neutrals in countries where emotions can easily be confused. A Letter from America[5] was published in Ireland,

> "above all, seeking to show the width of the gulf that separated Catholic Ireland, the isle of the saints and scholars, from the Germany of Hitler. It reprinted in installments a booklet by the National Catholic Welfare Council in America on the Nazi war against the Church. It quoted the Pope and the Cardinals on the antipathy between Catholicism and totalitarian doctrines. It reported how the American Catholics were supporting the war effort."

What people believe about God is at the core of what they believe about life and their country. This is the professional realm of the chaplain.

IV. The Range of Chaplain Duties

The chaplain is called by the military to be a representative of his Church in the military. There is good reason to appreciate the fact that he is expected to be a pastor to his own troops first. This is just as true in civilian life where the congregation expects some priority in the pastor's effort since they pay his salary. So it is true in the military ministry. The chaplain should be most available to his own personnel. The great bulk of his work will be spent in visiting his men, Character Guidance hour, counselling, Church services, and the like.

There is always a broader field in which the pastor serves God and those about him. In the military he often stops to visit with people in the hospital, stockade, home and office who are in no way related to his immediate unit. The use of the radio and printed page, not to forget TV, have broadened the pastoral field without limit. The power of the spoken and written work has horizon contained only by the limitations of the infividual's own ability and personality.

This widened horizon is true in the combat situation just as much as anywhere in garrison. To take Korea, for

an example, how many chaplains participated in the helping of refugees? Legion. How much food, clothing, school material and other self-help equipment did they distribute in the name of their God through the gracious help of the United States Army and their people at home? Tons. Literally tons! How many chaplains were schooled to speak the language of the people to help make easier the bond between our countries? Not one. This is a sad paradox of the complexity of the military. Few have better opportunity to know the people of a country by speaking their tongue than the chaplain, yet there "are no spaces available at the present time"[6] for this most influential work.

It is one of the unfortunate experiences of personnel placement in the military that the problem of training the right man for a job is so often blocked by other considerations. It is a complex business indeed.

V. The Future Must Be Measured by More than the Past.

There are a number of reasons and suppositions as to why chaplains are not used more in the specialized fields such as PsyWarfare. One, assuredly, is the lack of personnel to fill the already existing vacancies. This is a perpetual problem.

Second, the American military has always been reluctant to permit chaplains to become involved in tactical, non-chaplain situations. Our chaplaincy is a model for the world in ecclesiastical-military relationships. In most

countries there is no specificic religious concern for the men. In others the chaplains are drafted by the State when the wartime emergency arises. In still others (such as Italy during World War I, at least) the chaplain was an enlisted man. It is interesting to note that the present Pontiff, Pope John XXIII, was "Sergeant Roncalli" as a chaplain during that war.

Clergy served in Europe as very active members of the 'Underground' movements and as agents from one country to another. America has given its chaplains rank comparable to that of any other staff member with one chaplain for some 1000 troops. It has given them pay and honors accorded other soldiers but never asked them to be other than chaplains. It is conceivable that broadening out into non-religious fields could be misunderstood and even abused by the over-enthusiastic who would jeopardize the good name and work of the whole Branch. The Chaplain must never be thought of as a "Political Officer" honorable though that work is in many other nations' forces.

However, it seems reasonable to hope for the use of chaplains in certain areas directly related to their profession.

VI. Conclusion: Some Recommendations

A. Chaplains overseas should be specifically schooled for several weeks or a month on the background, language, and customs of the land in which they are to serve before they

ever enter into the work in the field. Moreover, every chaplain in an overseas post should have as a part of his program definite work among indigenous personnel for the sake of the people themselves and with the bonus effect of being able to relay to their own troops information on the country in which they are living. The Area Handbooks, where available, besides libraries of pertinent literature should be read thoroughly. Keeping the troops informed and educated as to their roles as "ambassadors in uniform" should not be left to Troop Information or sporadic announcements by the unit commander or higher headquarters.

B. Consideration should be given for creation of chaplain spaces on Theater Army, Field Army and Radio Broadcasting and Leaflet Battalion staffs as PsyWarfare advisors.

C. Chaplains periodically should hear from able civilians to be brought up-to-date on events of interest to chaplains. Every chaplain attends a monthly meeting with other chaplains and Retreats each year are encouraged by the Church as well as the military.

In Korea representatives of the National Red Cross and various colleges, along with long-time missionaries gave most freely of their time and experiences at religious Retreats this writer was able to attend. The education was priceless.

D. From this background and with specialized language training a chaplain could soon be utilized in broadcasting

and preparation of informative, convincing, and, I believe, effective, literature. It is understood that the chaplain would never broadcast or write in his own name or that of Branch, but as a staff member representing the approved message of the United States Government the same as any other broadcaster.

E. A possible PsyWarfare plan from the chaplain's desk might include the following:

Objective: To assure the target audience that the Allied governments will do their utmost to respect religious rites, shrines and persons connected with the practice of their faith.

Theme: Allies built churches, schools and hospitals by the hundreds after previous wars and will do the same for you when conditions permit.

Propaganda Symbol: Pictures and news of captured clergy performing their rites unmolested.

Pictures of Allied troops helping restore religious shrines, building orphanages and helping equip indigenous hospitals, tending native wounded, etc.

Evidence of deliberate enemy destruction or occupation of places of worship for uses military.

It was the observation of a young Vietnamese officer attending the U.S. Army Information School that "the spirit of the West is grounded in an appreciation of the Law, while our people in the Orient have their lives based on their religious training."

With the rise of even the small nations to a place in the sun as members of United Nations it seems only logical that chaplains have the obligation to get informed and keep informed! The military has the opportunity to use their

talents. The chaplain deals with the world of ideas and ideals. It is as practical a field as that of navigation where the ship is guided by stars that cannot be reached on this earth. The sense of direction they offer, nonetheless, can be a life or death matter to the sailor on a shoreless sea tossed and turned by wind and waves.

The 'winds' of opinion toss and turn the world today and it is essential that strong steady goals be sighted for America and her relationship with the other countries of this one world. Identical twin to the voice of the country is the actions of her people. The two dare not be different. Telling and doing must be inseparable. It has been found out time and again that where the deed reinforces the appeal the prestige and good name of a country are decidedly strengthened. The reverse is swiftly and tragically demonstrable, too. The damage of one bad example or incident is untold. Enemies amplify the wrong, neutrals become suspicious and withdraw farther than ever, and even friends are hard put to apologize. We must know our country and give our best--"white propaganda" and corresponding deeds are the only kind a country can use for real growth. Here again is the area spiritual--"as a man thinketh in his heart so is he."[7] And again, "Be doers of the word, and not hearers only, deceiving yourselves."[8]

Americans overseas are not really all 'Ugly', but there is no excuse for them to be ignorant or thoughtless,

or insulting through stupidity. The chaplain can be a real instrument for peace in PsyWarfare as a guide and educator of his own parish in uniform, and, properly trained, a helping hand reaching out into the world. Touching people of other lands at the very heart of life--their faith--can help create a bond stronger than any economic or political ties have ever known. Military personnel have the opportunity cast in gold (and not just money) to use their talents to the extension of peace and understanding with 'no strings attached'. It is this writer's hope and prayer that he and other chaplains will play an ever increasing role in bringing this day soon.

FOOTNOTES

1. General Ludendorff, quoted in Makers of Modern Strategy, Edward M. Earle, Princeton University Press, 1952, P. 316

2. Lt. Col. Dick von Schriltz; in a letter to the writer, 9 Feb 1960; The United States Army Special Warfare School; Fort Bragg, N.C.

3. Barbara W. Tuchman, The Zimmerman Telegram; The Viking Press; New York; 1958, Pages 3-10

4. Wallace Carroll; Persuade or Perish; Boston; Houghton Mifflin Co.; 1948, Page 204.

5. Ibid. Page 122

6. Office of the Chief of Chaplains, U.S. Army; in a letter to the writer, 29 February 1960

7. Proverbs 23:7

8. James 1:22 (Revised Standard Version)

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